•me alcove cited, observes, that among the other excellences of this work, " all his translations from the Greek writers are wonderfully exact, and a vast judgment and penetration shewn iu explaining their sense."

In 1706, there was published at London, in two volumes, in quarto, an abridgment of the Intellectual System, under this title:—A Confutation of the Reason and Philosophy of Atheism ; being in a great measure, either an abridgment or an improvement of what Dr. Cudworth offered to that purpose in his true Intellectual System of the Universe. Together with an introduction, in. which, among accounts of other matters relating to this treatise, there is an impartial examination, of what that learned person advanced, touching the Christian doctrine of a trinity in unity, and the resurrection of the body. By Thomas Wise, B. IX fellow of Exeter College, in Oxford, and chaplain to his Grace, the Duke of Ormond.

In the introduction, Mr. Wise styles Dr. Cud-worth's book, the vastest magazine of reasoning and learning, that ever singly appeared against Atheism; and then examines his notions concerning the trinity and the resurrection of the body. With regard to the former, he observes, that Dr. Cudworth having laid down a general proposition, that the heathens universally held but one [1] unmade independent God, comes to shew, that the Platonists, in particular, maintained an unity of the Godhead, in their three Divine hypostases, tiz. Monad or Good, Miud, and Soul; notwithstanding that they owned these three hypostases to be numerically distinct, or to have distinct singular essences of; their own. To vindicate the